himself phenomenal and unreal, a creation of Maya.

But if Brahman is the percipient, how is it possible that the illusion can persist for a moment, since the true consciousness of the Percipient is consciousness. of self, an awareness solely of its own pure self-existence? If Brahman perceives the world and things with a true consciousness, then they must all be itself and real; but since they are not the pure self-existence, but at best are forms of it and are seen through a phenomenal Ignorance, this realistic solution is not possible. Yet we have to accept,. provisionally at least, the universe as a fact, an impossibility as a thing that is, since Maya is there and her works persist and obsess the spirit with the sense, however false, of their reality. It is on this. basis that we have, then, to face and solve the dilemma.

If Maya is in some way real, the conclusion imposes itself that Brahman, the Reality is in that way the percipient of Maya. Maya may be his power of differentiating perception, for the power of Maya consciousness which distinguishes it from the true consciousness of sole spiritual Self is its. creative perception of difference. Or Maya must be at least, if this creation of difference

is considered-
to be only a result and not the essence of
Maya-
force, some power of Brahman's
consciousness,—for
it is only a consciousness that can see or
create an
illusion and there cannot be another
original or
originating consciousness than that of
Brahman.
But since Brahman is also self-aware for
ever, there